

abites, Edomites, Midianites, Canaanites.

6. Justify the extermination of the Canaanites.

THE MISERABLE, MISERY MAKERS, OR

How to be miserable and make others miserable.

A SERMON.

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Woe unto you, scribes and pharisees, hypocrites! for ye are like unto whited sepulchers, which outwardly appear beautiful but inwardly are full of dead men's bones and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity—JESUS.

INTRODUCTION.

1. I find myself this morning in a predicament similar to that of Dr. P. S. Henson while pastor in Philadelphia. He announced to his congregation that he would preach on infant baptism, but when he began to prepare the sermon he could find no text in the Bible on that subject. So with me, I could not find a text that justly interpreted would bring out what I want to say. Yet I am inclined to believe the text I have chosen expresses the spirit that is at the bottom of the kind of troubles of which I mean to speak in this discourse.

2. It is not my purpose to catalogue all the ways by which we make our own and other lives a misery, but only such ways as are too often introduced into church life. And surely these are sufficiently numerous. When I began to catalogue even these they multiplied so rapidly that I was in danger of being made miserable by their very number they are legion. Most of you doubtless have attended entertainments where an artist for the amusement of the lookers-on, drew, before their eyes, outline pictures of some prominent characters in the audience or in the community. It is my purpose this morning to draw outlines of characters too well known in church circles; but for instruction and warning, and not for amusement.

As the picture is being drawn, I ask all to keep quiet. If the picture is yours keep your face straight and

others will not so readily recognize its identity. If it fits your neighbor don't give him away by looking toward and smiling at him. Keep a straight face and a close mouth and thus you will not give away yourself, nor offend your neighbor. I do not say that these are pictures of any present, nor that they are not. "Let a man examine himself," and so decide.

II. *Some of these ways pictured.*

1. Assume that you are infallible—that you make no mistakes in doctrine or life—yea, that there is no possibility by which you could mistake. If there are any mistakes they must be made by others; never by you. But do not stop with the assumption of your infallibility; parade it, flaunt it in every body's face, compel all to acknowledge it, at least press it until all are utterly disgusted with you; then conclude that they will not receive you because they are of a reprobate mind.

1. You know what is true doctrine—what is orthodox. Above all you know what is Baptist. Any pastor that has such a grandmother Lois as you is peculiarly favored and if he does not appreciate it, make up your mind that he is a heretic set on destroying the faith of the fathers; and that it is your duty to enlighten the people and rid them of such a dangerous man.

2. You are equally well up in church polity. No one can know better than you how everything ought to be done. You have preserved the traditions pure just as they were handed down from the fathers, and it cannot be that any young Timothy can know about these matters as you do. Never.

3. And knowing as you do that your way is right, don't give an inch. The very stability of the church, not to say of the universe, depends upon the maintenance of your way.

(a.) If the majority are against you, you know that you are in the right; and you know that *Vox populi vox Dei*—The voice of the people is the voice of God—is not always true.

(b.) And if the pastor is with this majority and against you it is all the more awful and all the more important that you persist in your efforts to rid the people of him and in this "holy war" you may comfort yourself by the

words of the prophet of old "like people, like priests."

2. If you have any talents, and of course you have, make sure that they are acknowledged and appreciated.

1. Never take a matter of so great importance for granted. Never humbly use the talents God has given you for his glory unless you are specially invited and urged to do so. Your talents are worthy of special honor. Be sure that all and especially the pastor acknowledge your gifts as superior. Take any lack of expressed appreciation as a positive slight.

2. Be always complaining about the church work and the workers. If the church is not full of Mozarts and Jenny Linds, but has a few earnest Christians with average musical talents, be always growling about the music. All know that your gift for music is something marvelous, and that you must run the choir or it will go to ruin. When Christians of ordinary gifts are asked to sing in the choir be sure to run them out, lawfully if possible, unlawfully if necessary. Make it so unpleasant by the exhibition of your almighty self that no self-respecting can endure it. Then get in your own minions and slaves. Be sure that you keep it prominently before the singers that you know that no one but yourself can sing. Be ever ready to flaunt this in their face.

3. If you are not in the choir get in as soon as possible; and when once in see to it that you make a long-eared mule of yourself. You are behind the pastor, and any way he is an old fool about such things. He is a "country jake" and knows nothing about city manners; but you know all about these graces. Besides you are so important that you ought to have special privileges. You can sit and act like a monkey, look like a baboon, chew like a calf, grin like an opossum, and laugh like an idiot. You can quote one passage of Scripture and exhort pastor and officers to do all things decently and in order, and yourself override every rule of public decorum. Make all think from your talk and conduct that you have a special dispensation from his holiness, the pope, to insult every one else and make yourself a nuisance generally.